



Inguqulelo
yesiXhosa

MUNTAKHAB AHADITH

liHadith eziyi 53 kwisahluko malunga nolwazi

Uguqulelo luququzelelwe ngu Moulana Muhsin Mbotoli

Le ncwadi ipapashwe yi Al Hidayah Centre, ayinayo imiqathango yokupapashwa kwayo esiyaziyo. (Muntakhab Ahadith Incwadi Yolwazi).

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Ipapashwe yi:

Al Hidayah Centre, Eastern Cape

18 Bonaventure Crescent

Salsonville, Port Elizabeth

Telephone: 041 492 2773

Whatsapp: 041 492 2773 | <https://wa.me/27414922773>

Email: info@alhidayah.co.za

www.alhidayah.co.za

“Kananjalo aSizanga Sithumele Mprofethi Singamthumeli ngolwimi lwabantu bakubo khona'ukuze enze umyalezo ucace kubo. Ke kaloku u Allah Uvumela alahleke lowo Athande ukuba alahleke, Akhokele lowo Athande ukumkhokela. Yena nguSomandla, uSobulumko.”
(Quran 14:4)

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Imbulambethe by 1

Iindumiso zonke zezika Allah, iNkosi yamahlabathi onke. Iinceba ezikhethekileyo kunye noxolo inga zingakulowo wathunyelwa njengenceba ehlabathini.

Ngelixesha abanye abantu beshiya ngasemva ilifa elizizinto ezibambekayo elithi lifunyanwe ziindla lifa lakhe, bona abaProfethi baka Allah bona ilifa abalishiyayo yalilulwazi lwenkolo. Kengoko iifundimani (scholars) ze Islam ziziindla lifa zabaProfethi; zona zifumane ilifa lika Rasoolullah Sallallahu alaihi wa sallam. Yena washiya ngasemva incwadi ka -Allah (Quran) kunye neSunnah Yona ithe yagcinwa ikhuselekile ngokuthi ingulowo nalowo ethe wayigqithisela omnye okubizwa ngokua yiHadith. ISunnah iquka zonke izinto ezathi zenziwa okanye zathethwa nguRasoolullah Sallallahu alaihi wa sallam zathi zaqwalwaselwa kwaye zagcinwa khuselekileyo ngamaqabane akhe ahloniphekileyo (RadhiaAllahu Anhum). Ezinye zezo zinto zagcinwa ngexesha lakhe esaphila ezinye emva kokusweleka kwakhe. Ngokuye Ixesha lihamba iincwadi eziqulathe i-Ahadith zathi zapapashwa. Kwasetyenzwa nzima ukuqinisekisa ukuba kuqokelelwe, kufundisisiswe kuvavanywe zonke ezizinto zexabiso ezililifa lika Rasoolullah Sallallahu alaihi wa sallam. Kungenxa yalo misebenzi inzima eyabangela ukuba namhlanje sibe sisenalo lucwengile olu lwazi lwenkolo. I-Ulama zeHadith emva kwexesha zaya zazenza amanqanaba khona ukuze kuzo balula xa ufuna ukwenza isalathiso.

Namhlanje zininzi iingqokelela ezibhaliweyo, kodwa uninzi lubhalwe ngesi Arabu, nto leyo efuna ukuba umntu ayacacisise into eyithethayo. Alhamdulillah kwiminyaka embalwa egqithileyo ii-Ulama ezingaphumi kumazwe ama Arabu athi aqalisa ukuguqulela ezi Ahadith kwiilwimi ezahlukeneyo kwihlabathi liphela, khona ukuze Eli lifa lihlale lifumaneka.

Al-Muntakhab yenye yezo ncwadi egxininisa kakhulu kwezi khwalithi ziyi 6 ezazifumaneka ngamandla kumaqabane kaRasoolullah Sallallahu alaihi wa sallam. Kuyinto entle ukuba umntu ayifunde ekhayeni lakhe. Kuba iqulathe I Ahadith ezikhuthaza ukwenziwa kwemisebenzi emihle kwaye icacisa nangomvuzo owufumanayo Ngokwenza oko, enye incwadi ekukhuthazwa ukuba ifundwe yiRiyaadhus Saliheen ka Imaam Nawawi rahimahullah. Ngokwenza njalo uyakufumana ulwazi oluphangaleleyo lokuba ulwazi luxanduva onalo njenge Muslim, kwaye nokumkhuthaza ukuba azenze izinto

ngokwe Sunnah. Umntu kufuneka ayibulele imisebenzi enje kuquka nezo ziguqulelwe kwezinye iilwimi. Nasekubeni ikhangelela ilula xa sele igqityiwe ukuguqulwa kodwa kungumsebenzi onzima ofuna ukuba umise ingqondo xa uwenza. Oku akungomsenzi mncinane kuba kaloku lowo uguqulayo uye abe ngumhambisi womyalezo ka Nabi Muhammad Sallallahu alaihi wa sallam.

Kubalulekile ukuba sibulele i-Al Hidayah Centre neqela layo ngokuthi izame ukuguqula ezimfundiso zexabiso zenkolo ye Islam, khona ukuze zizokufikelela kwiintlanga ezahlukeneyo zase Mzantsi Afrika ezikunxanelweyo ukwazi ngenkolo ye Islam. Le nguqulelo siyathemba ukuba iyakuba luncedo apha ehlabathini kwaye iyakuhlala ingumthombo ompompozayo kwixa elizayo kwabo bathathe lo msebenzi mkhulu kangaka, wokugula amazwi woMprofethi wethu esimthandayo Sallallahu alaihi wa sallam.

Le nguqulelo nolupapasho ngaphandle kwamathandabuzo iyakuba yinzuzo enkulu kwabo bathetha ulwimi lwesixhosa. Inga u-Allah angabavuzi bonke abo bathe benza oku kube yimpumelelo kwaye kube yinkuthazo nakwabanye abantu ehlabathini.

Moulana Junaid Adam

Ameer | Council of Ulama Eastern Cape, Port Elizabeth, Suid-Afrika

Imbulambethe by 2

I Islam yafika eAfrika phambi kokuba ifike eMadinah.

Iqela lamaMuslim okuqala lathunyelwa e Abyssinia ngumProfethi uMuhammad sallallahu alayhi wasallam wathi makayocela igwiba lokhuselo kwikumkani enobulungisa yase Afrika. Leyo yinyani engangxengwanga yezembali.

Kwiinkulungwane eziliqela emva koko i-Islam yanwenwa ngokukhawuleza kwizwekazi lase Afrika, kwimilibo eyahlukeneyo emithathu: ngaseNtshona uyokufikelela eMantla eAfrika, ukusukela apho yehla yazo kufikelela eSahara kanti nokuhla uyokutsho kunxweme lwaseMpuma lweZwekazi kuyokuqhagamishela apho namhlanje kukho iMozambique.

Oko kunwenwa kwenzeka ngaxesha linye nokufika kuka Da Gama eCape of Good Hope, njalo yaba sisiqalo sokufika kobuKoloniyali base Yurophu.

Ngokufika kwabo kwanqumama ukunwenwa kwe Islam kwezinye iingingqi, ngenxa yezigalo namandla obuKoloniyali.

Kodwa nasekubeni kunjalo isigqibo sikaAllah asokuze sijikwe mntu okanye nto. Ngeendlela ezingalindelekanga u-Allah wenza ukufuduswa ngenkani kwamaMuslim ukusuka eMpuma Ekude yaba yindlela i-Islam efikelela ngayo kwiNcam yeAfrika. Kunye nesiqalo sayo kumthunzi we Ntaba Yetafile yase Kapa, Yakhula ngokukhawuleza okukhulu ekuthambekeni kwinkulungwane ye 18 nasekuqaleni kwenkulungwane ye 19 nto leyo yabangela inkxalabo kwiCawa nakwiNkampani.

Ngenxa yezizathu ezahlukeneyo okokuhluma kwamaMuslim kweza nemilo yangaphakathi. Elo themba likhulu lokuhluma lagutyungelwa lusukuzwano, njalo abe amandla okuya phambili. Endaweni yokuba amaMuslim abheke phambili, amaMishinari aseYurophu alenyusa izinga lawo kancinci ada azokufikelela eMazantsi eAfrika.

Ngoku ixesha lifikile lokuba sicholachola apho kwashiywa khona kuyiwe phambili. Siyathemba ukuba le ncwadi ineengqokelela ze Ahadith zika Rasoolullah sallallahu alayhi wasallam iguqulelwe esixhoseni, iyakunika

inkxaso ekuvaleni isikhewu esivulekileyo ngenxa yamathuba esiphulukene nawo okuhambisa inkolo ye Islam, nokuvala ezo mbobo zikhokelele ekuphulukaneni kwalo mathuba.

Inga u-Allah angawomkela lo msebenzi kwaye awusikelele.

Mufti M Taha Karaan *rahimahullah*

Prinsipaal | Dār al-‘Ulūm al-‘Arabiyyah al-Islāmiyyah, Strand, Suid-Afrika

Imbulambethe by 3

Iindumiso zonke zezi ka-Allah kwaye iinceba neentsikelelo zika Allah mazibe kumProfethi wethu esimthandayo uNabi sallallahu alaihi wa sallam

Kwicala le Jamiatul Ulama (KwaZulu Natal), kuli wonga elikhulu nochulumanco ukuba ndikwazi ukwenza la mabala engwe malunga nokupapashwa kwee Ahadith eziyi 112 malunga nokulunga komthandazo kwiihadith zikaNabi sallallahu alaihi wa sallam eziqulathwe kwincwadi ebizwa ngokuba yiMuntakhab Ahadith ngolwimi lwesiXhosa.

Inene kukho imfuneko emandla yokuba kubekho iincwadi ezithembakeleyo zolwimi lwesiXhosa kuquka nezinye iilwimi zase Afrika, ingakumbi kuMzantsi Afrika onencubeko ezahlukeneyo.

Inga u-Allah angawomkela lo msebenzi mhle kumguquli, uMoulana Muhsin Mbotoli kunye nompapashi, uMoulana Muhammad Badsha ne Al Hidayah Centre in Port Elizabeth, South Africa.

Kulu chulumanco olugqithisileyo nanga kumbi kuba zombini ezi Ulama Zihloniphekileyo ziyi mveliso ephuma kwiziko le mfundo ephakamileyo yethu iMadrasa Taleemuddeen in KwaZulu Natal, South Africa.

Inga le ncwadi isikekekileyo ingangu nobangela wokuba le nkolo yethu intle ingayo kufikelela kwiimbombo zone zabo bathetha ulwimi lwesiXhosa.

Inga u-Allah angayenza le ncwadi ibe ngumthombo weentsikelelo kunye nokuba isenze sisondele nangakumbi kuNabi sallallahu alaihi wa sallam, Aameen.

Moulana Ahmed E Mahomedy

Ameer | Jamiatul Ulama KZN, Durban, South Africa

Uphawula komGuquli

Kananjalo aSizanga Sithumele Mprofethi, Singamthumeli ngolwimi lwabantu bakubo, khona'ukuze enze umyalezo ucace Kubo.

Kule vesi ingentla siyabona Indlela u-Allah Ta'ala afuna ngayo ukuba wonke umntu abe sendleleni etye, ukuqinisekisa ukuba wonke umntu uyacaciselwa ngolwimi lwakhe ngokucacileyo. Nam ngenceba ka Allah nangenxaso ye Al Hidayah Centre ingakumbi iNkokheli yayo uMoulana Muhammad Badsha osoloko ebila esoma ukuqinisekisa ukuba ngalo lonke ixesha yonke into esiyifunayo khona ukuze abo bafuna ukufunda nge Islam ngolwimi lwesiXhosa bayakwazi ukufumana ulwazi ngolwimi lwesixhosa. Kaloku thina bathetha ulwimi lwesiXhosa abanye abantu ukuzokuthi ga ngoku basenenkolelo yokuba inkolo ye Islam yinkolo yezinye iintlanga hayi thina bantu bathetha isixhosa, ngale migudu yokuba siguqulele esixhoseni iimfundiso nolwazi malunga me Islam sizama ukubonisa ukuba ababantu bangene kwinkolo ye Islam bangene kuyo ngenxa yophando abalenzileyo nge Islam, hayi ngokumfanyekiswa. Ndiyathemba ukuba le nguqulelo yezi Ahadith eziyi 112 iyakuba luncedo kwabo bafuna ukuva ngokulunga komthandazo, ukuqinisekisa ukuba bafumana ukubaluleka komthandazo kwi Ahadith nqo.

Inga u-Allah angayenza le mizamo yethu yokuguqulela esiXhoseni ezi Ahadith Shareef zibe zinga kukukhanya kweli hlabathi nakwi xa elizayo, kubo bonke abo bathe bancedisa ukuba kube yimpumelelo. Aameen

Moulana Muhsin Mbotoli

Lecturer in Hadith | Dawah Department, Al Hidayah Centre, Port Elizabeth, South Africa

Ilm

1. **U-Abu Musa** radhiallahu anhu uchaza ukuba uNabi Sallallahu alaihi wa sallam wathi, “Ulwazi nesikhokelo zizinto u-Allah athe wandithumelela zona zifana nemvula eninzi ethi inethe kwimihlaba yahlukeneyo. Inxalenye yalo mhlaba yona ngumhlaba otyebileyo wona wawafunxa lo manzi kwaza kwakhula izityalo nengca emadlweni. Enye inxalenye yona yayililwale (barren land), alawagcina amanzi (alawafunxa) njalo wabe u-Allah unceda abantu kunye nemfuyo ukuba bafumane amanzi kunye nokuba bakwazi ukunkcenkcesha ngawo. Imvula inethile komnye umhlaba kanti wona ngumhlaba oqinileyo omthabalala (plain land) wona awukwazanga ukuwaqokelela amanzi akukhulanga zityalo ngenxa yayo. (Ngokunjalo kukho iindidi ezintathu zabantu) Umzekelo: Lowo ufumana ulwazi lwenkolo ka-Allah kwaye azuze koko u-Allah andithumele nako, akufunde kwaye akufundise; (omnye ngulowo yena ongazuzanga nto yena buqu) kodwa bazuza abanye abantu kuye; kanti owesithathu ngulowo unghoyanga nto kwaye engasomkeli isikhokelo sika-Allah endize naso.” (*Bukhari*)
2. **U-Uthman Ibni Affan** radhiallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Oyena ungcono kuni ngulowo ufunda iQuran kwaye ayifundise.” (*Bukhari*)
3. **U-Buraidah Al-Aslami** radhiallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Lowo ucengceleza iQuran kwaye ayifunde, enze ngokwe miyalelo yayo, uyakunxityiswa ngemini yovuko isithsaba sokukhanya (Nur), sona siyakukhazimla okwelanga. Abazali bakhe bona bayakunxityiswa isuti ezimbini ezingena ntanga emhlabeni. Bayakubuza, Kungenxa yantoni sinxityiswe nje? Kuyakuphendulwa, Oku ngumvuzo wenu ngenxa yokuba umntwana wenu efunde iQuran.” (*Mustadrak Hakim*)

4. **U-Muadh Al-Juhani** radhiallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Lowo ucengceleza iQuran kwaye enze njengokuba (iQuran iyalela okanye inqanda), abazali bakhe bayakunxityiswa isithsaba ukukhazimla kwaso okogqitha ukhazimla kwelanga eli lingena ezindlwini zasehlabathini, ucinga kuzakwenzeka ntoni kulowo wenza ngokungqamelene nayo?” (*Abu Dawud*)
5. **U-Abdullah ibn Amr ibn Al-Aas** radhiallahu anhuma uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Lowo ucengceleza iQuran, ngokuyinene ukhusela ulwazi lwaba Profethi phakathi kweembambo zakhe, nasekubeni engafumani siprofetho. Akuyonto ifanelekileyo ukuba lowo uthe wababalwa ngeQuran ukuba abenomsindo xa abanye benomsindo kuye, kwaye angazibandakanyi nezinto zaba ngenalwazi, ngelithuba incwadi ka-Allah isentliziyweni yakhe.” (*Mustadrak Hakim, Targhib*)
6. **U-Jabir** radhiallahu anhu ubalisa ukuba uRasoolullah Sallallahu alaihi wa sallam, “Ulwazi luzindidi ezimbini: 1.Ulwazi oluthi lungene ngaphakathi entliziyweni; olu ulwazi luyinzuzo, 2. Ulwazi oluselwimini kuphela, lona (olu ulwazi) luyakuba bubungqina ngokuchasene nonyana ka-Adam.” (*Targhib*)

Qaphela: Ulwazi oluse lwimini kuphela kuthetha ulwazi ongenzi ngokwemfuno zalo kwaye nokunganyaniseki.

7. **U-Uqbah ibn Amir** radhiallahu anhu uchaza ukuba ngenye imini uRasoolullah Sallallahu alaihi wa sallam weza kuthi sise Suffah wathi, “Ngubani na kuni onokuthanda ukuba yonke imihla kusasa aye eBut-han okanye e-Aqeeq [iimarike ezimbini zaseMadina Munawwarah) ayokuthabatha iinkamela ezimbini ezingamathokazi ezinamalunda amakhulu, ngaphandle koloyiko lokwenza isono okanye uqhawula amaqhina okuzalana?” Sonke

saphendula, “Hini na Rasoolullah!” Sonke singakunqwenela oko. Waphendula (uRasoolullah Sallallahu Alayhi Wasallam), “Ukuya kwenu kwenu emasjid yonke imihla kusasa niyokufunda okanye niyokucengceleza ivesi ezimbini zencwadi ka-Allah uSomandla uSobungangamsha kungcono kuni kuneenkamela ezimbini ezingamathokazi. Kwaye iivesi ezintathu zingcono kuneenkamela ezintathu ezingamathokazi kanti neevesi ezine zingcono kuneenkamela ezine, kunye naliphi na inani elilinganayo leenkamela.” (*Muslim*)

8. **U-Muawiyah** radhiallahu anhu uchaza ukuba weva uNabi Sallallahu alaihi wa sallam esithi, “Lowo u-Allah amnqwnelela okulungileyo, Umkhokelelela ekuqondeni inkolo .Inene Mna ndingumsasazi (wolwazi) kanti Yena u-Allah nguMnikezeli.” (*Bukhari*)
9. **U-Abdullah ibn Abbas** radhiallahu anhuma uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wandiwola wenza esisikhungo, “Hini na Allah! Mnike ulwazi lwencwadi (Quran).” (*Bukhari*)
10. **U-Anas** radhiallahu anhu uthi uRasoolullah Sallallahu alaihi wa sallam, “Ezinye zeempawu zokusondela komgwebo kukuba ulwazi luzakunyuswa (luzakunduluka), kusheke ungazi (ungaziwa kwenkolo), uselwa kotywala kuzakuxhaphaka kunye nokukrexeza.” (*Bukhari*)
11. **U-Abdullah ibn Umar** radhiallahu anhuma uchaza ukuba, Ndeva uRasoolullah Sallallahu alaihi wa sallam esithi, “Ngathuba lithile mhla ndandilele, Ndanikwa isityana esinobisi. Ndalisela ndada ndoneliseka, ndada ndakuva udlamko lwalo lufikelela ezinzipheni zam.” Intsalela yalo ndayishiyela u-Umar. AmaSahaba Radhiallahu anhum abuza, “Ingaba waliguqula njani na elo phupha, Hini na Rasoolullah?” Waphendula wathi, “Ulwazi, (Lithetha ukuthi u-Umar Radhiallahu anhu

uzakufumana isixa esikhulu solwazi luka Rasoolullah Sallallahu alaihi wa sallam.)” (*Bukhari*)

12. **U-Abu Said Al-Khudri** radhiallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Unxano lolwazi asokuze luthobeke kwikholwa. Liyaqhubekela limamela lifunda lide libe liyangena eParadesi.” (*Tirmidhi*)
13. **U-Abu Dhar** radhiallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi kum, “Hini na Abu Dhar! Ukuba uvuka kusasa ufunde ivesi yencwadi ka-Allah, kungcono kuwe kunokuba uthandaze iiRakaat ezilikhulu zomthandazo. Kwaye ukuba uvuka kusasa ufunde isahluko solwazi, ekusekunokwenzeka okanye kungenzeki ukuba uyalifuna olo lwazi ngelo xesha (umzekelo ukufunda malunga nendlela yokwenza iTayammum), kungcono kuwe kunokuba uthandaze iiRakaat eziliwaka eziyiNafl.” (*Ibn Majah*)
14. **U-Abu Hurairah** radhiallahu anhu uthi ndeva uRasoolullah Sallallahu alaihi wa sallam esithi, “Nawuphi na lowo uthi eze kwimasjid yam ngenxa yenjongo yokuba efuna ufunda okanye ukufundisa okulungileyo kuphela, yena ufana neMujahid endleleni ka-Allah. Kanti lowo uthi eze kwimasjid yam enezinye iinjongo ufana nalo mntu ujonge nje imithwalo yabanye abantu (ngaphandle kokuba azuze nto kuyo).” (*Ibn Majah*)
15. **U-Abu Hurairah** radhiallahu anhu uthi, Ndeva u-Abul Qasim (Rasoolullah Sallallahu alaihi wa sallam) esithi, “Oyena ungcono kuni ngulowo uziphatha kakuhle ukuba unomqondo ngenkolo.” (*Ibn Hibban*)
16. **U-Abu Umamah** radhiallahu anhu uchaza ukuba uNabi Sallallahu alaihi wa sallam wathi, “Lowo uthi aye emasjid enenjongo yokufunda okanye ukufundisa into elungileyo,

umvuzo wakhe ufana nowomntu owenze iHajj egqibeleleyo.”
(*Tabrani, Majma Al Zawaid*)

17. **U-Ibn Abbas** radhiallahu anhuma chaza ukuba uNabi Sallallahu alaihi wa sallam wathi, “Fundisani abantu (inkolo) kwaye nithambe ngakubo ningabi ngqawabalala kubo.” (*Musnad Ahmad*)
18. **U-Abu Hurairah** radhiallahu anhu ngathuba lithile egqitha kwimarika yaseMadinah wema wabuza (ebantwini), “Hini na nina bantu base marikeni; Yintoni na enenze ananyakaza?” Babuza (abantu), “Yintoni ingxaki Hini na Abu Hurairah?” Waphendula, “Ilifa likaRasoolullah Sallallahu alaihi wa sallam liyobiwa nina nihleli apha nje. Kutheni ningayi khona khona ukuze nizokufumana esenu isabelo?” Babuza, “Labiwa phi?” Waphendula wathi emasjid. Bonke (abantu basemarikeni babaleka ukuya emasjid. U-Abu Hurairah wema apho emarikeni (khona ukuze bade) babuye. (Ekubeni bebuyile) Wabuza (u-Abu Hurairah, “Kwenzeke njani?” Baphendula bathi, “Hini na Abu Hurairah! Siyile emasjid, sangena, kodwa safika kungekho nto yabiwayo.” U-Abu Hurairah Radhiallahu anhu wabuza, “Ingaba akhange nibone bantu na emasjid?” Baphendula, “Ewe! Inene sibabonile abanye bebethandaza, abanye becengceleza iQuran kunye nabanye ababe xoxa ngezinto ezivumelekileyo nezingavumelekanga.” U-Abu Hurairah wathi, “Yeha kuni, (oko nikubone kusenziwa kukohlulwa) kwelifa lika Muhammad Sallallahu alaihi wa sallam.” (*Tabrani, Majma Al Zawaid*)
19. **U-Abdullah ibn Masud** radhiallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Xa u-Allah enqwenelela okulungileyo kwisicaka, Yena (u-Allah) usinika ukuyiqonda inkolo kwaye asikhuthaze ngokusikhokela.” (*Bazaar, Tabrani, Majma Al Zawaid*)

20. **U-Abu Waqid Al Laithi** radhiallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam ngaminazana ithile wayehleli emasjid, nabanye abantu babekhona. Kwafika amadoda amathathu, amabini kuwo aya ngqo kuRasoolullah Sallallahu alaihi wa sallam, kodwa yona eyesithathu yaphinda yemka. La madoda mabini ema ecaleni lika Rasoolullah Sallallahu alaihi wa sallam, enye yafumana indawo (yokuhlala) kwisangqa yahlala, enye indoda yahlala ngasemva (apha kwisangqa), kanti yona indoda yesithathu (njengokuba ichaziwe ekuqaleni) yathi yajika yahamba. Ekuphelene kwendibano uRasoolullah Sallallahu alaihi wa sallam wathi, “Ingaba ndinganichazeli na malunga nababantu (la madoda mathathu) Enye yawo isondele ku-Allah ngokuthi ihlale esangqeni, kengoko u-Allah uthe wamgquma ngenceba yaKhe. Omnye yena uye wanentloni (akahlala esangqeni, u-Allah uziqaphele iintloni zakhe, kengoko akhange amphosanise nenceba yaKhe, kanti omnye yena uye wajika waba ke njalo naye u-Allah umzela ngomva.” (*Bukhari*)
21. **U-Abu Harun Al Abdi** rahimahullah ubalisa ukuba weva u-Abu Saeed Al Khudri radhiallahu anhu yena wayechaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Abantu basempuma bazakuza kuni bezokufuna ulwazi lwenkolo, xa besiza kuni, baphatheni kakuhle.” U-Abu Harun uthi, “Ngalo lonke ixesha u-Abu Saeed esibona, wayedla ngokuthi: Nomkelekile nina bantu uRasoolullah Sallallahu alaihi wa sallam wasixelela ngabo.” (*Tirmidhi*)
22. **U-Wathilah ibn Al-Aqsa** radhiallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Lowo ufuna ulwazi ade alufumane, u-Allah umbhalela umvuzo ophindaphindeneyo, kanti lowo ufuna ulwazi kodwa angade alufumane, kuye u-Allah Ubhala umvuzo omnye.” (*Tabrani, Majma Al Zawaid*)

23. **U-Safwan Ibn Assal Al Muradi** radhiallahu anhu uchaza ukuba ndaya kuNabi Sallallahu alaihi wa sallam ngethuba ewayese masjid, engqiyame kwisambatho sakhe esinemigca ebomvu. Ndathi, “Hini na Rasoolullah Sallallahu alaihi wa sallam! Ndize kufuna ulwazi.” Wathi, “Womkelekile wena ufuna ulwazi. Inene iingelosi ziyamgquma lowo ufuna ulwazi ngamaphiko wazo enye phezu kwenye zide ziyokufikelela esibhakabhakeni, ngenxa yokuba ziluthanda olulwazi lufunwayo.” (*Tabrani, Majma Al Zawaid*)
24. **U-Thalabah ibn Hakam Al Sahabi** radhiallahu anhu uthi wathi uRasoolullah Sallallahu alaihi wa sallam, “U-Allah ngethuba ehleli kwisitulo saKhe ezakugweba izicaka zaKhe ngemini yomgwebo Uzakuthi kwi-Ulama. Ndinisikelele ngolwazi Lwam novelwano Lwam khona ukuze ndizokunxolela nasekubeni nineempazamo, Andibuhoyanga ubuninzi bezono zenu, kuba ukunxolela akusayi kwenza mahluko Kum.” (*Tabrani, Targhib*)
25. **U-Abu Darda** radhiallahu anhu uthi, Ndeva uRasoolullah Sallallahu alaihi wa sallam esithi, “Lowo uthabatha uhambo lokufuna ulwazi (lwenkolo), u-Allah uyakumvumela ukuba ahambe kwezinye zeendlela zase Paradisi. Inene iingelosi zondlalela lowo ufuna ulwazi ngamaphiko wazo ngenxa yolonwabo. Inene abo basemhlabeni nabo basemazulwini kunye neentlanzi ezise nzonzobileni yamanzi, zicelela ukuxolelwa kwezono kwalowo usisifundiswa senkolo ye-Islam (Aalim). Inene ugqwesa kwalowo uyi-Aalim kulowo ulilungisa elithandazayo kufana nokugqwesa kwenyanga epheleleyo kwiinkwenkwezi. Inene, ii-Ulama ziindla lifa zabaprofethi. Kwaye inene abaprofethi abashiyanga lifa lamali, koko bashiye ulwazi njenge lifa labo. Kengoko lowo uthe walifumana (ulwazi) kufuneka ayazi ukuba yena ufumane esona sabelo sikhulu.” (*Abu Dawud*)

26. **U-Abu Darda** radhiallahu anhu uthi, Ndeva uRasoolullah Sallallahu alaihi wa sallam esithi, “Usweleka kwe-Aalim yintlekele enkulu kangangokuba ayikwazi ukubuyekezwa indawo yayo, kuba kaloku (lo Aalim) ibifana nenkwenkwezi (yokubonisa indlela ngokusweleka kway) ukukhanya kucimile. Usweleka kohlanga lonke kuyanyamezeleka kunokusweleka kwe-Aalim.” (*Baihaqi*)
27. **U-Anas Ibn Malik** radhiallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Umzekelo we-Ulama ufana neenkwenkwezi esibhakabhakeni zona kubonwa ngazo indlela ebumnyameni basemhlabeni nase manzini; xa iinkwenkwezi ziphulukana nokukhanya lonto ingakhokelela ekulahlekeni kwabahambi.” (*Musnad Ahmad*)
28. **U-Ibn Abbas** radhiallahu anhuma uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “IFaqeeh enye (isifundiswa senkolo esinye) sinamandla okumoyisa uSathana ukogqitha abakhonzi abaliwaka.” (*Tirmidhi*)
29. **U-Abu Umamah Al Bahili** radhiallahu anhu uthi uRasoolullah Sallallahu alaihi wa sallam wachazelwa malunga namadoda amabini, enye yawo yayingumkhonzi kanti enye yona yayiyi Aalim. URasoolullah Sallallahu alaihi wa sallam wathi, “Ubungcono be –Aalim kune Aabid bufana nam xa undithelekisa noyena unenqanaba elise zantsi kuni.” Emva koko wathi uRasoolullah Sallallahu alaihi wa sallam, “Inene, u-Allah, lingelosi zaKhe kunye nabo bahlala emazulwini nasemhlabeni, kuquka neembovane emingxunyeni yazo kunye neentlanzi zicelela uxolo, nesidima lowo ufundisa abanye abantu izinto ezilungileyo.” (*Tirmidhi*)
30. **U-Abu Hurairah** radhiallahu anhu uthi, Ndeva uRasoolullah Sallallahu alaihi wa sallam esithi, “Qaphelani, Inene ihlabathi liqalekisiwe kunye nako konke okukulo ngaphandle kweZikr ka-

Allah. Kunye noko kusondeza umntu ku-Allah, i-Aalim kunye nalowo ukhangela ulwazi lwenkolo.” (*Tirmidhi*)

31. **U-Abu Bakrah** radhiallahu anhu uthi, Ndeva uRasoolullah Sallallahu alaihi wa sallam esithi, “Kufuneka ubeyenye yezizinto zimbini: 1. yi-Aalim, 2. iba ngumfundi wenkolo (ye-Islam), 3. iba ngulowo umamelisisayo iimfundiso zenkolo, 4. iba ngulowo uthanda ulwazi lwenkolo nee-Ulama. Kodwa musa ukuba loluhlobo lwesihlanu kuba uyakutshabalala. Uhlobo lwesihlanu kaloku kuthiya ulwazi lwenkolo kunye nee-Ulama.” (*Tabrani, Bazzar, Majma Al Zawaid*)
32. **U-Ibn Masud** radhiallahu anhu uthi, Ndeva uRasoolullah Sallallahu alaihi wa sallam esithi, “Akuvumelekanga ukumonela namnye umntu ngaphandle kwabantu ababini: Umntu u-Allah othe wamnika ubutyebi obusebenzisa kwizinto ezilungileyo, omnye ngulowo u-Allah othe wamnika ulwazi lwenkolo lona athi alisebenzise xa ethabatha izigqibo kwaye uyabafundisa nabanye (abantu).” (*Bukhari*)
33. **U-Umar ibn Al Khattab** radhiallahu anhu uchaza ukuba ngamini ithile ngethuba behleli noRasoolullah Sallallahu alaihi wa sallam, indoda enxibe impahla emhlophe qhwa kunye neenwele ezimnyama kakhulu yeza kuthi. Le ndoda yayingenazo iimpawu zokuba ingumhambi kwaye ingenguye umntu oqhelekileyo phakathi kwethu. Yahlala phantsi ecaleni kukaRasoolullah Sallallahu alaihi wa sallam, yathi nca amadolo wayo emadolweni kaRasoolullah yabeka umphakathi wezandla zayo emadolweni wayo buqu, yathi, “Hini na Muhammad! Ndixelele malunga ne-Islam. URasoolullah Sallallahu alaihi wa sallam waphendula wathi, “I-Islam kukungqina ukuba akukho namnye ofanelwe ukunqulwa ngaphandle kuka –Allah kwaye uMuhammad nguMthunywa ka-Allah, umisela umthandazo, unikezela iZakaat, uzila ngeRamadaan kunye nokwenza IHajj, ukuba umntu unawo amandla okwenza oko (ngokwezimali nangokwempilo.” Lo

ndoda yathi, “Uthethe inyani.” U-Umar Radhiallahu anhu uthi, “Samangaliswa kukuba (le ndoda ibuze umbuzo yakugqiba ingqine ukuba ubunyani bempendulo. Emva koko yathi lo ndoda, “Ndichazele ukuba yintoni na i-Imaan?” U-Rasoolullah Sallallahu alaihi wa sallam waphendula wathi, “I-Imaan ithetha ukukholelwa ku-Allah, iiNgelosi zaKhe, iincwadi zaKhe, abaThunywa baKhe, imini yokugqibela (imini yomgwebo) kunye nokuba isiphelo sento yonke siphantsi kolowulo luka-Allah (isiphelo esihle okanye esibi.” Lo ndoda yathi, “Uthethe inyani, emva koko yabuza ukuba yintoni na i-Ihsan?” Waphendula uRasoolullah ukuba, “I-Ihsan ithetha ukukhonza u-Allah ngokungathi uyambona; (kanti ukuba akukwazi ukwenza njalo) ngokuyinene Yena uyakubona. Kwakhona yabuza (lo ndoda) yathi ndichazele malunga nexesha (lomgwebo)?” URasoolullah Sallallahu alaihi wa sallam waphendula wathi, “Lowo ubuzwayo akazi ngaphezulu kunalowo ubuzayo.” Lo ndoda yathi ndixelele malunga neempawu (zokusondela) kwawo. URasoolullah Sallallahu alaihi wa sallam wathi, “Ikhobokazana liyakuzala umnikazi walo; uyakubona abelusi abangenazihlangu, abaze, abahlwempuzekileyo bekhuphisana ekwaxhiweni kwezindlu eziphezulu.” U-Umar Radhiallahu anhu uthi emva koko yemnka (lo ndoda) kodwa mna ndasala okwethutyana. URasoolullah Sallallahu alaihi wa sallam wabuza wathi, “Hini na Umar! Ingaba uyamazi lowo ebendibuza imibuzo? Mna ndathi, “U-Allah noMthunywa waKhe bazi ngcono.” Wathi, “Lowo ibingu Gabriyeli, ebezokunifundisa ngenkolo yenu (Islam).” (*Muslim*)

34. **U-Hasan** uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi wabuzwa malunga namadoda amabini wamaSirayeli ukuba kuwo omabini yayingowuphi ongcono omnye komnye. Omnye wabo waye yi-Aalim eyayithandaza yonke imithandazo elunyanzelo, emva koko yayihlala phantsi ifundise abantu izinto ezilungileyo; Omnye yena waye zila (ukutya) emini kanti yayinqula ebusuku. URasoolullah Sallallahu alaihi wa sallam

waphendula wathi, “Ukuba phezulu kwe –Aalim ethandaza imithandazo elunyanzelo emva koko ihlale phantsi ifundise okulungileyo xa uyithelekisa nalowo ungumkhonzi ozimiseleyo ozilayo emini aze anqule ebusuku kufana nokuba phezulu kwam kunalowo ungoyena usezantsi kuni.” (*Sunan Al Darimi*)

35. **U-Abdullah** radhiallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Fundani iQuran kwaye nifundise nabanye, fumanani ulwazi lwenkolo kwaye nilufundise nabanye abantu, fundani ulwazi olulunyanzelo kwaye nilufundise nabanye abantu: Inene Mna Ndizakusweleka kwaye nolwazi luzakunyuswa (luzakumka). Kangangokuba abantu ababini abazokungqinelana kumyalelo othile, kodwa kungafumaneki namnye okwaziyo ukuba bonisa eyona indlela ichanekileyo.” (*Baihaqi*)
36. **U-Abu Umamah Al Bahili** radhiallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Hini na bantu; Fumanani ulwazi (lwenkolo), phambi kokuba ulwazi luthatyathwe (lumnkiswe) naphambi kokuba lunyuswe.” (*Musnad Ahmad*)
37. **U-Abu Hurairah** radhiallahu anhu uthi uRasoolullah Sallallahu alaihi wa sallam wathi, “Inene ezinye zezenzo ezihle eziyakubangela ikholwa lifumane umvuzo rhoqo nasekubeni liswelekile: 1. Ulwazi (lwenkolo) athe walifundisa kwaye walusasaza (ebantwini), 2. Abantwana abalungileyo abashiye ngasemva, 3. IQuran ayishiye njengelifa, 4. IMasjid ayakhileyo, 5. Igumbi lokuphumla alakhele abahambi, 6. Umlambo awuncedisileyo ukuba umpompoze, 7. Isisa asikhuphe ebutyebini bakhe ngexesha esesempilweni kwaye ephila. Ngazo zonke ezizenzo zingentla uyakuthi rhoqo efumana umvuzo nasemva kokusweleka kwakhe.” (*Ibn Majah*)

38. **U-Anas** radhiallahu anhu uthi uRasoolullah Sallallahu alaihi wa sallam wayedla ngokuyiphindaphinda kathathu into xa eyithetha (amaxesha amaninzi) ide iqondwe. (*Bukhari*)
39. **U-Abdullah ibn Amr ibn Al Aas** radhiallahu anhuma uthi, Ndeva uRasoolullah Sallallahu alaihi wa sallam esithi, “U-Allah akasayi kulithabatha ngexesha elinye ulwazi, koko uzakulithabatha ngokuthi kusweleke ii-Ulama kude kungabikho nanye i-Aalim eshekileyo, abantu bazakuthabatha abo bangaziyo njengeeNkokheli. Bazakubuzwa malunga neimithetho kunye malunga nenkolo, bazakunika iimpendulo ngaphandle kolwazi. Balehlele kwaye bazakulahlekisa nabanye abantu.” (*Bukhari*)
40. **U-Abu Hurairah** radhiallahu anhu thi uRasoolullah Sallallahu alaihi wa sallam wathi, “U-Allah uyamcaphukela umntu ongqwalalala, otya kakhulu, ongxalayo kwiindawo zoshishino, olala ebusuku ingathi sisidumbu, ochitha imini yonke ingathi yimbongolo, owazi konke malunga nezinto zelihlabathi kodwa akazi malunga nezinto zexesha elizayo (Akhirat).” (*Ibn Hibban*)
41. **U-Yazid Ibn Salama Al Jufi** radhiallahu anhu uchaza ukuba ndathi, “Hini na Rasoolullah Sallallahu alaihi wa sallam Ndiva iiHadith ezininzi kuwe; Ndinexhala lokuba ezi Hadith ndisanda kuziva zingandenzi ndilibale ezo bendizifunde ngaphambili. Kengoko ndixelele into equka zonke.” Waphendula Sallallahu alaihi wa sallam wathi, “Yoyika u-Allah umthobele kangangokuba usazi.” (*Tirmidhi*)
42. **U-Jabir ibn Abdullah** radhiallahu anhuma uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Musani ukufunda ulwazi lwenkolo kuba nifuna ukubonisa ukutshatshela kwenu kwi-Ulama kwaye musani ukusebenzisa olu lwazi khona ukuze nizokuxambulisa nabo bangaziyo, kwaye musani ukulisebenzisa olu lwazi khona ukuze nizokubamba iindibano, nawuphi na owenza oko kuye ngumlilo nomlilo.” (*Ibn Majah*)

43. **U-Abu Hurairah** radhiyallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Nawuphi lowo uthi xa ebuzwa malunga nolwazi (lwenkolo) yena alufihle, u-Allah uyakumnxibisa umkhala womlilo ngemini yoMgwebo.” (*Abu Dawud*)
44. **U-Abu Hurairah** radhiyallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Umzekeliso walowo ufunda ulwazi (lwenkolo) kodwa angaluhambisi (olo lwazi lwenkolo) kwabanye abantu, ufana nomntu ofumene ubutyebi kodwa akabusebenzisi (ukuba bumncede).” (*Tabrani, Targhib*)
45. **U-Zaid ibn Arqam** radhiyallahu anhu uthi uRasoolullah Sallallahu alaihi wa sallam wayedla ngokwenza esisikhungo, “Hini na Allah! Ndicela undikhusele kulwazi olungeyonzuzo, nakwintliziyo engenalo uloyiko lwaKho kunye neenkanuko ezingonelisekiyo, kunye nesikhungo esingomkelwayo.” (*Muslim*)
46. **U-Abu Barzah Aslami** radhiyallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Ngemini yoMgwebo akukho nasinye isicaka sika-Allah esiyakukwazi ukususa iinyawo kwindawo ezikuyo side sibe sabuzwa ngobom baso, sibuchithe njani (ubom); senze ntoni ngolwazi lwenkolo yaso; ingaba senze ngokungqamelene nalo; malunga nobutyebi bakhe, ubufumene phi, kwaye sabuchitha entweni, kunye malunga nomzimba waso ingaba siwuqongqothe ekwenzeni ntoni na.” (*Tirmidhi*)
47. **U-Jundub ibn Abdullah Al Azdi** radhiyallahu anhu elinye lamaSahaba kaRasoolullah Sallallahu alaihi wa sallam uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Umzekelo womntu ofundisa abanye abantu izinto ezilungileyo kodwa yena buqu angazinaki (kodwa yena buqu abe engakwenzi

oko kulungileyo) ufana nesibane esikhanyisela abanye abantu kodwa sona siyatsha.” (*Tabrani, Targhib*)

48. **U-Abdullah ibn Amr** radhiallahu anhuma uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Abanye abantu abanolwazi lwenkolo, kodwa abanawo umqondo. Kanti lowo ulwazi lwakhe lungeyonzuzo kuye, ukungazi kwakhe kuyakumenzakalisa. Umntu uyakuthatyathwa njenga lowo ucengceleza iQuran ngalo lonke ixesha (iQuran) ikunqanda kwizinto ezingavumelekanga. Ukuba (iQuran) ayikunqandi kwizinto ezingavumelekanga, xa kunjalo akuyiyo inxalenye yabo bacengceleza iQuran.” (*Tabrani, Majma Al Zawaid*)
49. **U-Abdullah ibn Abbas** radhiallahu anhuma uthi ngabusuku buthile eMakkah uRasoolullah Sallallahu alaihi wa sallam wema wathi amatyeli amathathu, “Hini na Allah! Ingaba ndiwuhambisile kusini (umyalezo)?” Wema ngeenyawo u-Umar Ibn Al Khattaab radhiallahu anhu, yayingoyena unentliziyo ethambileyo, Waphakama wathi, “Ewe! Hini na Allah! Wena Allah ndikwenza ingqina koko, Wena (Rasoolullah Sallallahu alaihi wa sallam) ukhuthazile kakhulu, usebenze nzima kwaye usicebisile ngokunyanisekileyo.” Wathi (uRasoolullah Sallallahu alaihi wa sallam), “i-Imaan iyakusoloko igqwesa kude ukungakholwa kubuyele endaweni yako, inene niyakunqumla iilwandle nisasaza inkolo ye-islam. Inene ixesha liyakufika, apho abantu bayakufunda iQuran, bayakuyifunda, bayicengceleze bayakuthi: Siyifundile (iQuran) kwaye sayicengceleza, kengoko ngubani ongcono kunathi?” (Emva koko uRasoolullah Sallallahu alaihi wa sallam wathi kumaSahaba), “Ingaba kukho okulungileyo na kwabo benza njalo?” AmaSahaba abuza athi, “Hini na Rasoolullah! Izakuba Ngobani abo bantu?” Wathi (uRasoolullah Sallallahu alaihi wa sallam), “Bangabanye benu kwaye bazakuba zizivuthisi zomlilo.” (*Tabrani, Majma Al Zawaid*)

50. **U-Anas** radhiallahu anhu uchaza ukuba babehleli ecaleni kocango lukaRasoolullah Sallallahu alaihi wa sallam bexoxa. Enye indoda yayixambulisa kwaye icaphula kwiQuran kanti nanye indoda (kwelayo icala yayisenza njalo. Kulapho uRasoolullah wathi waphuma endlwini weza kuthi. Ubuso bakhe babubomvu (ngenxa yomsindo) ngokungathi incindi yerharnate iqatywe ebusweni bakhe, wathi, “Hini na bantu! Ingaba nithunyelwe oku (nikwenzayo) okanye niyalelwe ukuba nenze oku? Musani ukubuyela ekungakholweni emva (kokusweleka kwam) ngokuthi ninqumlane imiqala!” (*Tabrani, Majma Al Zawaid*)
51. **U-Ibn Abbas** radhiallahu anhuma uchaza ukuba uNabi Sallallahu alaihi wa sallam uthi wathi u-Isaa Ibni Maryam, Izinto zizindidi ezintathu, “Into ukulunga kwayo kucace elubala kuwe, kengoko wenza njengokuba kunjalo, into ukungalungi kwayo kucace elubala kuwe, kengoko (musa ukuyenza), into ekukho ukubethana koluvo kuyo, izinto ezinjalo hamba uyokuzibuza kwi-Aalim enolwazi ngoko.” (*Tabrani, Majma Al Zawaid*)
52. **U-Ibn Abbas** radhiallahu anhuma uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Musani ukuhambisa iiHadith ezisuka kum, ngaphandle kokuba ube uqinisekile .Nawuphina lowo uhambisa iHadith yam enolwazi lokuba asiyiyo inyani (yokuba isuka kum), kufuneka azilungiselele indawo esiHogweni. Kanti lowo uthi achaze iQuran ngokoluvo lwakhe, naye makazilungiselele indawo esiHogweni.” (*Tirmidhi*)
53. **U-Jundub** radhiallahu anhu uchaza ukuba uRasoolullah Sallallahu alaihi wa sallam wathi, “Lowo uchaza iQuran ngokoluvo lwakhe kwenzeke ukuba (olo luvo lwakhe luchanekile, kodwa nalapho wenze impazamo.” (*Abu Dawud*)

Kaloku thina bathetha ulwimi lwesiXhosa abanye abantu ukuzokuthi ga ngoku basenenkolelo yokuba inkolo ye Islam yinkolo yezinye iintlanga hayi thina bantu bathetha isixhosa, ngale migudu yokuba siguqulele esixhoseni iimfundiso nolwazi malunga me Islam sizama ukubonisa ukuba ababantu bangene kwinkolo ye Islam bangene kuyo ngenxa yophando abalenzileyo nge Islam hayi ngokumfanyekiswa.

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